



CATHOLIC THEOLOGICAL UNION

**ANNOUNCEMENTS
1972-1973**

CHICAGO, ILLINOIS

Incorporated by the State of Illinois,
as an Institution of Higher Education,
November 27, 1967.

Approved as a Degree-Granting Institution by the Department of Higher Education, State of Illinois, September, 1969.

Accredited by the American Association of Theological Schools, January, 1972.

Accredited by the North Central Association of Colleges and Secondary Schools, March, 1972.

Charter Member, The Chicago Cluster of Theological Schools, 1970.

Approved for Veterans' Benefits, Title 38, U.S. Code, Chapter 36, September 23, 1970.

Authorized under Federal Law to enroll non-immigrant alien students, October 28, 1971.

Member of the National Catholic Educational Association, The Association of Clinical Pastoral Education, The Midwest Association of Theological Schools, the Association of Chicago Theological Schools.

CATHOLIC THEOLOGICAL UNION AT CHICAGO



ANNOUNCEMENTS 1972-1973

The Franciscans
Sacred Heart Province
The Passionists
Holy Cross Province
The Servites
Eastern Province
Society of The Divine Word
Northern Province

5401 South Cornell Avenue
Chicago, Illinois 60615
(312) 324-8000



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ACADEMIC CALENDAR

1972-1973

Fall Quarter

- Sept. 25-29: Orientation, Faculty Week
- Sept. 29: Late Registration
- Oct. 2: Fall Quarter Begins
- Nov. 1: Cluster Inter-school workshops
- Nov. 23-26: Thanksgiving Recess
- Dec. 5-6: Registration for Winter Quarter
- Dec. 11-15: Week of Study and Exams
- Dec. 15: End of Fall Quarter (4:00 P.M.)

Winter Quarter

- Jan. 2: Winter Quarter Begins, Late Registration
- Feb. 2-4: Mid-Quarter Weekend
- Feb. 26: Founders' Day
- Feb. 27-28: Registration for Spring Quarter
- Mar. 12-16: Week of Study and Exams
- Mar. 16: End of Winter Quarter (4:00 P.M.)

Spring Quarter

- Mar. 26: Spring Quarter Begins, Late Registration
- Apr. 19-22: Easter Recess
- May 17-18: Registration for Fall Quarter
- May 26-28: Memorial Weekend
- May 31-June 1: Examinations
- June 1: End of Spring Quarter (4:00 P.M.)

GENERAL INFORMATION



HISTORY

PURPOSE

BUILDING AND LOCATION

LIBRARY

CLASSROOMS

ATHLETIC FACILITIES

FEES

HISTORY OF THE CATHOLIC THEOLOGICAL UNION

The Catholic Theological Union is a product of the open-window attitude of Vatican Council II. The documents on the Church, Religious Liberty, Ecumenism, and the Church and the Modern World, charter a new age for the Roman Catholic Church. The seminary must be re-shaped in accord with the new spirit. On it, more than any other institution, depends the attainment of the Council's vision.

On the American scene, there was a creative response to the call to seminary renewal. It became evident that the day of the isolated, small, often under-staffed seminary had passed. Catholic seminaries would do well to move into collaborative arrangements in order to pool resources of faculty, library and finances. Also, they must enter into the mainstream of American seminary education by ecumenical and educational contacts with Protestant seminaries. By and large, the Catholic Church in the United States is an urban institution. It was felt by many educators that the optimum location for the seminary is in a large city, near Protestant seminaries, and if possible, in a university environment.

In May, 1964, Cardinal Suenens visited the University of Chicago for a series of lectures and ecumenical dialogue. As a result of his visit, Dean Jerald Brauer of the Divinity School met with representatives of Catholic orders to discuss the possibility of a Catholic seminary in the environs of the University.

Three orders were intensely interested and began planning for a combined seminary: the Franciscans, the Servites, and the Passionists.

The Franciscans of Sacred Heart Province had conducted St. Joseph Seminary at Teutopolis, Illinois since 1862. The Passionists of the Midwest Province, had opened their theologate in St. Louis in 1906. The Servite Seminary at Lake Bluff, Illinois, was successor to the first Servite Seminary in Chicago, dating from 1880.

A formal petition for approval of the proposed seminary was forwarded to Rome by Cardinal Cody in May, 1966. Upon favorable reply from the Sacred Congregation of Seminaries, the Cardinal gave

his approval for the establishment of a combined seminary of the three orders near the University of Chicago, in January, 1967.

Planning moved ahead very rapidly. General faculty meetings were held in May, 1967, September, 1967, and February, 1968. Committees for curriculum, administration, spiritual formation, and real estate, studied their respective areas.

A Board of Trustees was elected in August, 1967, and petitioned the State of Illinois for incorporation of a school of theology, the Catholic Theological Union at Chicago. After careful investigation of the purposes, faculty, library resources and financial assets of the proposed school, the State of Illinois granted corporate status to the Catholic Theological Union in November, 1967.

After prolonged study of sites and buildings, it was decided to purchase the Aragon Hotel, 5401 S. Cornell, in East Hyde Park, a location some eight blocks from the campus of the University. This 200 room hotel could be adapted for use during the initial years of the school. As the venture developed, operations could be moved closer to the campus.

Catholic Theological Union opened its doors in the fall quarter of 1968 with a faculty of 24 and an enrollment of 108.

In July, 1969, the American Association of Theological Schools granted associate membership to Catholic Theological Union. In September, 1969, the Advisory Commission on Degree Granting Institutions of the Department of Higher Education, State of Illinois, empowered Catholic Theological Union to grant the degrees of Master of Divinity and Master of Arts in Theology.

Preparation for full accreditation moved rapidly ahead. In October, 1971, C.T.U. was visited by an evaluating team representing the American Association of Theological Schools and the North Central Association of Colleges and Secondary Schools. In January, 1972, C.T.U. was accredited by the American Association of Theological Schools and in March, 1972, received accreditation from the North Central Association.

Catholic Theological Union has shown a steady growth. In July, 1970, the Northern Province of the Society of the Divine Word, which had conducted Holy Spirit Seminary in Techny, Illinois, since 1880, became the fourth member of the Catholic Theological Union Corporation. Five other religious orders have elected to send stu-

dents to C.T.U. on a tuition basis: the Augustinians, the Norbertines, the Missionaries of the Sacred Heart, the Society of the Precious Blood, and the Congregation of the Holy Ghost. The Claretians, the Viatorians, and the Crosier Fathers have students enrolled for the fall of 1972.

Catholic Theological Union is a charter member of the Chicago Cluster of Theological Schools, an association of five Protestant and three Roman Catholic Schools of Theology located in Hyde Park and the western suburbs. The Cluster has inaugurated full cross-registration for courses, shared library privileges, and other forward looking educational collaboration.

A collaborative program, by which a student at C.T.U. can earn the degree of Master of Arts in Theology from De Paul University, went into effect in the fall of 1969. This arrangement described on page 36 gives C.T.U. students a challenging option in their preparation for ministry.

Catholic Theological Union is now ending its fourth year of operation. It has achieved a greater internal unity and more precise definition of purpose. It has been accepted by its peers in the world of theological education. There is solid ground for hope that this new venture, unique among Catholic seminaries, will continue to develop and prosper.

PURPOSE OF THE CATHOLIC THEOLOGICAL UNION

The basic purpose of Catholic Theological Union is given in the by-laws: "To train and teach men aspiring to the Roman Catholic priesthood so that they may be fully qualified to meet the requirements of such priesthood."

There is a living sense of purpose which guides a school more effectively, perhaps, than any written statement. From the very beginning it was understood that C.T.U. would be a school for ministry. Theology would be directed to practice. Nevertheless, as an institution becomes more deeply aware of its identity, it seeks to elucidate its purposes more precisely.

In preparation for accreditation, the Committee on Academic

Affairs, made up of five faculty members, three administrators, and four students moved to formulate a more fully elaborated statement of purpose. Some ten meetings in all were required before a statement that was acceptable to the C.T.U. community was finally hammered out. The statement reads as follows:

The Catholic Theological Union is dedicated to the education of students interested in ministering to the contemporary world as Roman Catholic priests. It also welcomes students interested in a graduate theological education in preparation for a variety of Christian ministries.

Its vision of the effective minister includes a mastery of the Christian heritage, a basic understanding of the other religious traditions, individual maturity and sensitivity to the human and religious needs of men today, the ability for personal theological reflection and the communication of religious insights and values to others.

It assures each participating community and diocese all the courses necessary for ordination in the Roman Catholic priesthood. The school offers programs culminating in degrees of Master of Divinity and Master of Arts in Theology. The thrust of this school includes a strong academic program that encourages serious theological research both on part of the faculty and of the students.

The Catholic Theological Union envisions itself as an integral part of the cluster of theological schools in the University area. Its role within the cluster is to offer a Roman Catholic presence and it commits itself to utilizing this ecumenical setting as far as possible in constructing its theological program.

A statement of purpose and goals is never absolute. It is rather an attempt to state where we are at the moment. Such a statement would be expected to reflect the hopes, ambiguities, tensions, and contradictions that exist among the trustees, administration, faculty, students, and the institutions which the school serves. It is like a political platform which is broad enough to include the goals of all and at the same time not precise enough to include in detail the particular agenda of each interest group. The lack of precision is seen as a strength rather than a weakness. Precision can divide as well as unite.

BUILDING AND LOCATION

The Catholic Theological Union occupies a nine-story building containing some 200 rooms plus lounge areas and dining facilities. On the first floor are the receptionist's offices, a large lounge, the dining room and other service areas. The administrative offices, faculty offices, faculty lounge and seminar rooms are located on the second floor. The library and library offices occupy the entire third floor. The remaining six floors furnish residence for the faculty and students, with individual community chapels and recreational facilities.

It is not required that students reside in the CTU building. Some communities prefer separate living arrangements. One group of Franciscans live in an apartment community near the school. The Augustinians reside about one mile from CTU. Holy Spirit Priory in nearby Kenwood serves as the Norbertine residence. The Divine Word community leases apartments owned by the Lutheran School of Theology. Servite Hall is located in two townhouses in a nearby housing development.

The Catholic Theological Union is located in the Hyde Park-Kenwood area of Chicago's south side. This is a cosmopolitan, vital community, with a strong sense of identity. Within walking distance are shopping centers, theaters, restaurants, churches, parks, the Lake Michigan beaches and the Museum of Science and Industry. Downtown Chicago is less than 15 minutes away by car or rapid transit. It is close to the University of Chicago and to the several schools of theology in the area: Chicago Theological Seminary, Lutheran School of Theology, Meadville Theological School, and the Bellarmine School of Theology.

An open seminary in a large city demands considerable maturity of the student. On the other hand, in what other atmosphere is there the possibility for the kind of emotional and professional growth needed for the priest who will spend the greater part of his life in an urban surrounding?

LIBRARY

The entire third floor of the Catholic Theological Union houses the library. The area has been renovated to contain a large reading and reference room. Besides offices for the library staff, there are cataloging and work rooms.

The present collection consists of 60,000 volumes, a combination of the libraries of two of the charter members of CTU. In addition, the extensive missiological collection of the Divine Word Seminary library has been incorporated into the CTU library. The collection represents some 5,000 volumes in Mission Studies and the History and Religions. Virtually all of the necessary periodicals for theological study and related areas of research, some 450 in number, are currently being received.

Students of Catholic Theological Union enjoy reciprocal library privileges with the seven other schools of the Chicago Cluster, namely the Lutheran School of Theology, Chicago Theological Seminary, Bellarmine School of Theology, Meadville-Lombard School of Theology (all in Hyde Park), as well as Bethany Theological Seminary, Northern Baptist Theological Seminary, and De Andreis Theological Seminary, in the Western suburbs. The total holdings of the Cluster schools number 570,000 volumes, and form the second largest Cluster theological library in this country.

The library is connected with the other libraries of the Cluster by a teletype service, which gives instant contact for inquiries concerning titles and other library sharing. A daily courier service exchanges books among the various Cluster libraries.

The library is under the direction of two full time librarians, each with extensive background in both theology and library science.

CLASSROOMS

The education building of the Chicago Sinai Congregation is located at 5350 South Shore Drive, one block east of CTU. By special arrangement one floor of the education building, containing eight classrooms, has been made available to CTU. In addition,

a number of seminar rooms for smaller groups, are located in the CTU building. Beginning with the fall of 1972, a number of CTU classes will be moved to Chicago Theological Seminary to facilitate cross-registration.

ATHLETIC FACILITIES

The Lake Michigan beaches and nearby Jackson Park, with golf and tennis facilities, are in easy walking distance from CTU. An arrangement is in effect by which CTU students make use of the Hyde Park YMCA athletic facilities, which include swimming pool, gymnasium, squash and hand ball.

FEES

Tuition	\$1,500.00 per year
	500.00 per quarter
Special Students (for credit or audit) ..	150.00 per course
Student Activity Fee	4.00 per quarter
Board (September 25 to June 2)	775.00 per year
First Quarter	305.00
Second Quarter	235.00
Third Quarter	235.00
Room (occupancy 9/18 - 6/9)	750.00 per year
	250.00 per quarter
Thesis Direction (M. Div. or M.A.)	150.00
Registration Fee	10.00
Graduation Fee	25.00
Transcript of Credits	2.00

ADMINISTRATION AND FACULTY



OFFICERS OF ADMINISTRATION

BOARD OF TRUSTEES

DIRECTORS OF FORMATION

FACULTY

OFFICERS OF ADMINISTRATION

President	Paul Bechtold, C.P.
Vice President and Dean	Gilbert Ostdiek, O.F.M.
Secretary and Treasurer	Leon Grantz, C.P.
Dean of Students	Robert Mallonee, S.V.D.
Registrar	John Paul, M.S.C.
Director of Library	Kenneth O'Malley, C.P.

BOARD OF TRUSTEES

Paul Boyle, C.P. (Provincial)
John Donaghey, S.V.D. (Provincial)
Vitus Duschinsky, O.F.M. (Provincial)
Justin Ryska, O.S.M. (Provincial)
Robert Flinn, S.V.D.
Mark Hegener, O.F.M.
Robert Kohl, O.F.M.
Augustine Kulbis, O.S.M.
Edward McGuinn, S.V.D.
Daniel O'Malley, O.S.M.
Terence M. O'Toole, C.P.
Conleth Overman, C.P.

DIRECTORS OF FORMATION

John Flynn, O.S.A., M.A.

Philip J. Haggerty, C.S.Sp., M.A.

Donald Davelle, C.M.F.

George Lubeley, C.PP.S., S.T.L.

Daniel Malain, C.P., Th.M.

Lawrence Nemer, S.V.D., L.Miss., M.A.

John Paul, M.S.C., J.C.D.

John Pawlikowski, O.S.M., Ph.D.

Harry Speckman, O.F.M., S.T.B.

James Strommer, C.P., M.Div.

FACULTY

BOBERG, John, S.V.D. Assistant Professor of Mission Theology; S.T.L., Gregorian University, Rome; D.Miss., Gregorian University, Rome.

BONNER, Dismas, O.F.M. Associate Professor of Canon Law; J.C.L., The Catholic University of America, Washington; J.C.D., The Catholic University of America, Washington.

CROTTY, Nicholas, C.P. Associate Professor of Ethics; S.T.L., University of St. Thomas, Rome; S.T.D., University of St. Thomas, Rome. Study, Harvard University.

DIDEON, Lois, R.C. Instructor in Pastoral Psychology and Director of Group Reflective Sessions; A.B., University of Seattle; M.A. in Theology, Andover Newton Theological School, Newton Center, Massachusetts.

FOURNELLE, Geron, O.F.M. Professor of Old Testament Studies; S.T.L., The Catholic University of America, Washington; L.G. in Scripture Studies, Studium Biblicum Franciscum, Jerusalem; S.S.L., Pontifical Biblical Institute, Rome.

GEANEY, Dennis, O.S.A. Director of Field Education and Associate Professor of Ministry; A.B., Villanova University, Philadelphia; M.A. in Economics, Catholic University of America, Washington.

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ISABELL, Damien, O.F.M. Assistant Professor of Spiritual Theology; S.T.L., Gregorian University, Rome; S.T.D., Gregorian University, Rome.

JOHNSON, Basil, O.F.M. Instructor in Liturgics; A.B. Quincy College; B.Mus., De Paul University; M.A. in Liturgy, Catholic University, Washington; S.T.D. (Cand.), Institut Catholique de Paris.

KARRIS, Robert, O.F.M. Assistant Professor of N.T. Studies; S.T.L., Catholic University of America, Washington; Th.D., Harvard Divinity School.

KNIES, Jerome, O.S.A. First Year Program; B.A. Villanova University, Pittsburgh; S.T.D., Catholic University of America, Washington.

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MACDONALD, Sebastian, C.P., Associate Professor of Ethics; S.T.L., University of St. Thomas, Rome; S.T.D., University of St. Thomas, Rome. Study, Princeton University.

McELWAIN, Hugh, O.S.M. Professor of Doctrinal Theology; S.T.L., Pontifical Theological Faculty Marianum, Rome; S.T.D. Pontifical Theological Faculty Marianum, Rome; Study, DePaul University and University of Chicago.

MALLONEE, Robert W., S.V.D. Lecturer in Pastoral Care; M.A., Loyola University, Chicago; M.A.L.S., Rosary College, River Forest, Ill.; C.P.E. Training, Lutheran General Hospital, Chicago, and Wisconsin School for Boys.

NEMER, Lawrence, S.V.D. Associate Professor of Church History; L.Miss., Gregorian University, Rome; M.A. in History, Catholic University of America, Washington.

NEWBOLD, Thomas More, C.P. Professor of Pastoral Theology; Maitre-es-Sc-Med., L'Institut d'Etude Medievale d'Albert le Grand; Ph.D., University of Montreal, Canada.

O'MALLEY, Kenneth, C.P. Director of Library; A.M.L.S., University of Michigan, Ann Arbor.

OSTDIEK, Gilbert, O.F.M. Academic Dean and Associate Professor of Doctrinal Theology; S.T.L., Pontifical Athenaeum Antonianum, Rome; S.T.D., Pontifical Athenaeum Antonianum, Rome; L.G., Pontifical Athenaeum Antonianum, Rome; Study, Harvard Divinity School.

PAWLIKOWSKI, John, O.S.M. Assistant Professor of Ethics; A.B., Loyola University, Chicago; Ph.D., University of Chicago.

PERELMUTER, Hayim Goren. Chautauqua Professor of Jewish Studies; B.A., McGill University, Montreal; M.H.L. Jewish Institute of Religion, New York; D.H.L. (Cand.), Hebrew Union College-Hebrew University; D.D., Hebrew Union College, Cincinnati.

SENIOR, Donald, C.P. Instructor in New Testament Studies; Baccalaureate en Theologie, University of Louvain; S.T.L., University of Louvain; S.T.D., University of Louvain.

SPILLY, Alphonse, C.P.P.S. Instructor of New Testament Studies; M.A., University of Dayton; Ph.D. (Cand.), University of Chicago.

STUHLMUELLER, Carroll, C.P. Professor of Old Testament Studies; S.T.L., The Catholic University of America, Washington; S.S.L., The Pontifical Biblical Institute, Rome; S.S.D., The Pontifical Biblical Institute, Rome; D.H.L., St. Benedict College.

VANASSE, Roman, O.Praem. Director of M.A. Program and Assistant Professor of Doctrinal Theology; S.T.L., Gregorian University, Rome; S.T.D., Gregorian University, Rome; Study, Oriental Institute, University of Chicago, and Pontifical Biblical Institute, Rome.

ADJUNCT FACULTY

DEVAULT, Joseph J., S.J., Ph.D., S.S.L. Bellarmine School of Theology; Visiting Professor Old Testament.

LOISKANDL, Helmut H., S.V.D., Ph.D. DePaul University; Visiting Professor of Anthropology.

STUDENT ACTIVITIES



DEAN OF STUDENTS

STUDENT GOVERNMENT

GUIDANCE AND COUNSELING
WORSHIP

FORMATION COUNCIL

DEAN OF STUDENTS

The Dean of Students is the official representative of the administration for matters of student life at Catholic Theological Union. He works closely with the Student Executive Committee and the Formation Council. He serves as liaison person between these bodies and the administration. The Dean of Students coordinates CTU ordinations and common liturgies. He has direct responsibility for personal and academic counseling and supervision of students-at-large.

STUDENT GOVERNMENT

The basic organ of student opinion and action at Catholic Theological Union is the Student Government. Chartered by its constitution, the Student Government coordinates several areas of student responsibility and participation in CTU life. The Student Government places representatives on the CTU Senate, and on the principal school committees: Admissions, Budget, Library, Curriculum, Rank and Recruitment. The Student Government is directed by the Student Executive Committee, headed by a president and vice-president elected by the student body. The several participating communities also place representatives on the S.E.C. The S.E.C. represents the students in matters dealing with the faculty and administration, as well as student concerns in the Cluster. The S.E.C. works closely with the Dean of Students.

GUIDANCE AND COUNSELING

The thorough preparation of candidates for the ministry of the Catholic priesthood is a task that goes beyond the areas of academic and professional instruction. It involves the development of character and Christian virtue. Likewise a sense of social responsibility must be fostered, bringing the candidate to an awareness of the demands of selfless service. While this is not the direct responsibility of the Catholic Theological Union, it is a matter of notable concern for the administration and faculty of the school. This facet of the student's development is remanded to the directors of spiritual formation of the several participating communities. By means of public conferences, group discussion and individual guidance sessions, the theological student is assisted in formulating ideals of life and service that are essential to commitment in the priestly ministry.

The Directors of Spiritual Formation live in residence with the student community. They are available at all times for consultation and advice. Care is taken that this service does not produce dependent persons, but rather promotes full human and spiritual maturity.

A full-time staff member with professional training in counseling serves as auxiliary counselor and resource person.

WORSHIP

An integral aspect of education for ministry is the development of a liturgical way of life. The priest is not only a teacher of truth; he is president of a worshipping community. Worship in faith has ever been considered a necessary adjunct to the fruitful mastery of Christian theology.

At the Catholic Theological Union the participating communities determine their own prayer and worship schedule. A school chapel is available for the use of all the communities. On major Church festivals and other appropriate occasions the school holds official liturgies for the entire faculty and student body. These liturgies are coordinated by the Dean of Students with the assistance of the Professor of Liturgy and a student committee. Besides communal worship, students are also expected to devote time each day to personal reflection and private prayer.

FORMATION COUNCIL

The Formation Council is made up of the directors of spiritual formation of all communities of Catholic Theological Union. It provides a forum through which the directors share insights and experiences regarding spiritual formation. Also, the Formation Council agrees upon common policies in matters which affect the religious well-being of the student body as a whole, and makes suitable recommendations to the administration. To foster the spiritual development of the students, the Formation Council arranges for speakers, conferences and workshops. It meets every two weeks.

ACADEMIC PROGRAM



ADMISSION

GENERAL REGULATIONS

ACADEMIC PROGRAMS

CHICAGO CLUSTER OF
THEOLOGICAL SCHOOLS

ADMISSION

PRE-THEOLOGICAL STUDIES

Pre-theological studies are the subject of much discussion and revision at the present time. Current Roman Catholic thought on this subject is spelled out by the American Bishops in their 1971 *Program of Priestly Formation*, #289-320. This document urges that prospective priests receive a liberal arts college education in which five broad areas of learning are integrated:

- (1) The Study of Man
- (2) The Natural Sciences and Mathematics
- (3) Philosophy
- (4) Religious and Theological Studies
- (5) The Skills of Thought and Learning, Creativity and Communications

The central study in such a humanistic education is that of man himself in the context of world history and world culture. Philosophy still remains a highly recommended choice of area of concentration for the student, but the Bishops' statement also recognizes the value of psychology, the social sciences, and the communications arts as fields of concentration.

The Statement on Pre-Seminary Studies of the American Association of Theological Schools furnishes similar guidelines for the larger Christian theological community. Rather than prescribe one normative pattern for pre-theological studies, the statement suggests an approach to program design which will provide the student with some in-depth understanding and competence in several of the following categories of learning:

- (1) Secular Understandings
 - (a) of human selfhood and existence
 - (b) of modern social institutions and problems
 - (c) of cultural religion
 - (d) of the modes and processes of understanding
- (2) Theological Understandings
 - (a) bible: content and interpretation
 - (b) history of Christianity
 - (c) constructive theological methodology and interpretation
- (3) Linguistic Skills
 - (a) Greek, Hebrew, Latin;
German, French, or Spanish

Catholic Theological Union has adapted its admission requirements and recommendations to the spirit of these statements.

ADMISSIONS REQUIREMENTS

All applicants must have a Bachelor's degree or its equivalent from an approved college or university. Applicants are also required to meet the following course requirements:

- (1) 15 semester hours of philosophy which should include an adequate exposure to the major historical periods of philosophical thought. Other recommended areas of philosophy are epistemology, metaphysics and the philosophy of man.
- (2) An introductory course in sociology.
- (3) Two courses in psychology. Experimental psychology and the psychology of personality are highly recommended.

Applicants who have not fulfilled these course requirements may be admitted to CTU *on probation* and will be expected to complete them as soon as possible during their first year of residence.

RECOMMENDED COLLEGE COURSES FOR CTU PROGRAM

The following are suggestions for courses that would enable entering students to participate more fully in the CTU program. They are not pre-requisite for admission.

- (1) Courses in philosophy (in addition to those recommended above). Courses in philosophy of ethics and linguistic analysis would prove of special value.
- (2) Reading knowledge of French, German and Latin.
- (3) Courses in psychology. Especially recommended are history of psychoanalysis, psychological methodology, depth psychology and social psychology.
- (4) Cultural anthropology.
- (5) A familiarity with modern theatre and Anglo-American literature.
- (6) Survey courses in recent world history, political sciences and American history.
- (7) Courses in Old and New Testament.
- (8) An elementary knowledge of Hebrew and Biblical Greek.

APPLYING FOR ADMISSION

The general admission procedures are:

- (1) Request official application form from the CTU registrar and return completed form with matriculation fee to the registrar's office. All applications must be received by May 15th. Applications will be accepted after this date, but there is no guarantee admission processing will be completed before the beginning of the Fall Quarter. In such a case a student may be admitted conditionally at the discretion of the Committee on Admissions.
- (2) Submit transcripts of all college credits to CTU registrar.
- (3) Have scores from Graduate Record Exam sent to CTU registrar.
- (4) Students applying for admission who do not belong to religious congregations officially connected with CTU will also have to provide three letters of recommendation. If the person belongs to a diocese or religious congregation, one of these letters must be written by an official representative of the diocese or congregation. A personal interview with an admissions officer may be required of the prospective student.
- (5) CTU as such does not engage in psychological testing of its students. It considers such testing to be the competence of the respective religious congregations. Students not connected with official CTU religious congregations may be required to furnish test results to the Dean of Students. CTU does not keep such files for other students.

GENERAL REGULATIONS

REGISTRATION FOR COURSES

Registration takes place several weeks in advance of the quarter in which the courses are to be taken, as announced in the calendar.

Changes in registration are allowed through the first week of the quarter. After that the course must appear in the transcript with some grade (cf. below, "grading").

CLASS LOAD AND CLASS SCHEDULING

All courses are three quarter-hour courses, that is, they meet 150 minutes per week for ten weeks. The eleventh week in very quarter is examination week.

The normal class load is 4 courses (12 quarter hours). Special permission is required from the Dean of Studies to carry more than 12 hours. A full time student is one who carries at least two courses.

Classes are scheduled Monday through Friday generally in the morning and afternoon. Some evening classes are offered.

GRADING

Both the letter grade system and the pass-fail system are used at CTU. Further details of these options are found in the faculty and student handbooks.

A=Excellent

B=Good

C=Fair or Average

D=Poor

F=Fail

P=Pass

HP=High Pass

WP=Withdrew, Passing

WF=Withdrew, Failing

PI=Permanent Incomplete

WITHDRAWALS

Students may withdraw from any course up to the end of the seventh week of the quarter. Approval of their advisor is required. They must follow the procedures established by the Registrar's Office.

INCOMPLETES

It is the prerogative of every teacher to allow a student an extension of his course work for any given quarter up to the end of the fifth week of the next quarter. If the student does *not* finish his work by the end of the fifth week of the following quarter, the teacher has two options in grading: "F" (failure) or "PI" (permanent incomplete, i.e., work is no longer subject to completion.) The student may take that course again; however, he must register again, pay tuition again, etc., as for any other course.

TRANSFER OF CREDIT

No college course may be substituted for an upper division course at CTU. Graduate credits previously earned in theology may be transferred toward the Master of Divinity degree on the condition that the student successfully completes one year of academic work at CTU.

ACADEMIC PROGRAMS

THE CURRICULUM

In keeping with the stated purpose and objectives of the Catholic Theological Union (see p. 8), the curriculum is intended to provide the necessary professional preparation for those who wish to enter ordained ministry in the Roman Catholic Church and an appropriate graduate theological preparation for those who are interested in a variety of Christian ministries. Curriculum objectives are specified in each of the school's programs.

Accordingly, the basic curriculum at CTU is structured around the first professional degree of Master of Divinity (M.Div.). The school also offers the academic degree of Master of Arts in Theology (M.A.) to those students who wish to qualify for it. These degree programs are not mutually exclusive. A number of cooperative programs are also available to CTU students: a cooperative program with DePaul University leading to a Master of Arts in Theology (M.A.); a program in Mission Studies; and a program of Pastoral Teacher Education.

The course-model is the basic approach used for the theological content dimension of the curriculum. However, individual teachers are free to experiment with a variety of pedagogical methods and the major portion of the required curriculum is by area rather than by specific course.

CTU envisions its programs of preparation for ministry in two distinct phases: (1) the First Year Program; and (2) graduate professional preparation.

FIRST YEAR PROGRAM (FYP)

Purpose and Goals

The First Year Program is a blend of formal theological study and guided ministerial experience which orientates the beginning student toward the professional goal of CTU. While the program is structured to facilitate entrance into the M.Div. program, it is easily adaptable to the needs of those who will enter the M.A. Program.

The goals of the FYP embrace three broad areas in which the student being introduced to professional education needs to achieve a foundational understanding. First, he is to learn that the contemporary world is the context and a basic source of theology.

Theology arises from the experience of ministering to the world and reflecting on this experience, as well as from the written sources. The student must learn that openness and dialogue are important for doing theology. Second, as he assumes limited ministerial responsibility, the student must learn to confront his own ministerial vocation and to set personal goals. As he reflects on his experience in ministering, he comes to understand that his theological study contributes substantively to his capacity for ministry. Third, the student must realize that Christian ministry demands continual personal growth. The quality of his theology and ministry is conditioned by his holiness and wholeness. Successful ministry demands a rich humanness and the ability to develop and sustain inter-personal relationships.

Small group reflective sessions directed by skilled facilitators are available for first year students who wish to make use of this service to further the personal growth goals of the FYP.

The FYP is under the direction of an inter-departmental team of coordinators. The program, which was introduced in 1970, has been continually evaluated and modified. Greater flexibility and more direct ministerial experience have been incorporated into the FYP for 1972-73.

Structure and Content

The theological dimension of the FYP includes course work in the areas of biblical, historical and systematic studies, which serves to introduce the student to the scriptures and to systematic theological reflection on the Christian heritage. The ministerial experience is provided by a pastoral work program which serves both as an introduction to ministry and as the experiential base for theological study. To ensure proper integration of these components, faculty members work with the students in the pastoral work program as theological reflectors. Thus the basic issues of theology and ministry are reflected upon as complementary and inter-acting.

During orientation the student and his academic adviser work out the optional course sequences of his program in view of his background and needs and the goals of the FYP. Six to eight students are grouped into a team for the pastoral work program. Each team is headed by a theological reflector. Team placement is made by the FYP coordinators after questionnaires and personal interview. The student's program is then approved by the FYP coordinating team and the Dean of Studies.

The full FYP consists of 36 quarter hours of work. Previous work may be accepted as equivalent to all or part of the FYP.

The FYP Curriculum

Fall Quarter:

OLD TESTAMENT INTRODUCTION
THE EARLY EXPANSION OF CHRISTIANITY
INTRODUCTION TO RELIGION
INTRODUCTION TO THEOLOGY
PASTORAL WORK PROGRAM

Winter Quarter:

NEW TESTAMENT INTRODUCTION
THE CHRISTIANIZATION OF EUROPE
CHRISTIAN THEISM AND SECULAR HUMANISM
THE DYNAMICS OF CHRISTIAN CONSCIENCE FORMATION
PASTORAL WORK PROGRAM

Spring Quarter:

THE BIBLE: ITS FORMATION AND INTERPRETATION
CHRISTIANITY IN THE RENAISSANCE AND REFORMATION
REVELATION AND SALVATION WITHIN SPECIAL AND GENERAL
ECONOMIES OF SALVATION
THEOLOGY OF THE CHURCH
PASTORAL WORK PROGRAM

Courses in biblical, classical, and modern languages, are also available during various quarters of the year.

MASTER OF DIVINITY (M.DIV.) PROGRAM

Purpose and Goals

The Master of Divinity is the first professional degree and the focus of CTU's academic program. The primary aim of the M.Div. Program is to prepare students to be effective ministers as described in the CTU statement of purpose and objectives (see p. 8). Building on the First Year Program, the M.Div. Program combines an academic core of theological studies with a theoretical and practical

study of the professional skills needed by the Roman Catholic priest.

Consensus on three basic dimensions or elements of a sound professional education for ministry emerged at CTU in the course of a long and serious study of the curriculum.

1. *Theological Content.* The student must achieve a thorough and critical understanding of the Christian heritage. He must develop the ability to interpret and apply it creatively within the context of present-day thought and culture. It has been the task of the several departments to single out those areas which the student should encounter and for which he will be held responsible. These areas are outlined below.

2. *Ministerial Skills.* The student must acquire a set of skills appropriate for his future ministry. This process includes a number of inter-locking phases in which the student masters theory and techniques, engages in actual ministerial experience in a developing way under the guidance of a supervisor, and assumes increasing responsibility for perfecting his own professional skills. The skills to be acquired include not only the traditional ones, such as preaching, pastoral counseling, administration of the sacraments, appropriate liturgical style, but also those called for in the relatively new possibilities for mission and ministry.

3. *Integrative Education.* The third dimension of professional preparation for ministry at CTU is the difficult task of integration. The student is aided in this effort by such facets of the program as the interdisciplinary character of the FYP, the increasing number of team and inter-departmental courses, the comprehensive project or seminar required for the M.Div. degree, and especially the program of Field Education.

Field Education

It is the task of Field Education to bring the student's growing mastery of theological content and acquisition of ministerial skills into focus and personal integration in the act of effective ministry. Theory and skills of themselves do little for the minister unless in their acquisition they are integrated in such a way that they become part of the process of human growth. This presumes that the greatest resource of the ministry is a well integrated or developed personhood.

The Director of Field Education at the Catholic Theological Union is responsible for placing individual students in specific and expertly supervised action programs. The Department of Christian Mission and Ministry is responsible for providing opportunities for theological reflection growing out of such programs. A variety of possibilities for field education exist in the local community (Hyde Park-Kenwood area) and the larger Chicago metropolis, e.g., parishes, chaplaincies in the hospitals, correctional institutions, jails; the inner-city apostolate; radio and television communications; catechetical and youth counseling programs; various social action programs; campus ministry.

Each student enrolled in the Master of Divinity Program will be required to spend eighteen quarter hours or the equivalent of two quarters in supervised field education programs. Students are encouraged to enroll in a Clinical Pastoral Education program for one of the quarters.

Pre-requisites

Candidates for the Master of Divinity must meet the general admission requirements of the Catholic Theological Union. They must also have completed the CTU First Year Program or its equivalent.

First year students who plan to enter the M.Div. Program are required to take a total of 36 quarter hours chosen from the first year offerings. Of these, three courses (9 hours) are required in the Department of Biblical Literature and Languages: BLL 300, 305, 315, and two quarters (Fall and Winter) of the pastoral work program are mandatory.

Once the pre-requisites have been met, the M.Div. Program will usually take three years (at least 8 quarters).

Language Requirements

Language requirements are determined by each department for its course offerings.

Course Requirements

A total of 99 quarter hours of graduate level work are required for the Master of Divinity. Three of these hours represent the com-

prehensive requirement. The remaining hours are divided among the following required areas:

- A. *Dept. of Biblical Literature & Languages (BLL)* 18 hrs.
 Area Requirements:
 1. Old Testament 9 hrs.
Three areas:
 Pentateuch or Deuteronomic Corpus
 Prophets
 Wisdom Literature or Psalms
 2. New Testament 9 hrs.
Three areas:
 Synoptics
 Johannine Literature
 Pauline Literature
- B. *Dept. of Historical & Doctrinal Studies (HDS)* 33 hrs.
 Area Requirements:
 1. History 3 hrs.
 Course in Modern or Contemporary History
 2. Systematics 30 hrs.
 a. *Doctrine* 18 hrs.
 God
 Creation & Eschatology
 Christ
 Church
 Sacraments (two courses, one of which
 must be on Eucharist)
 b. *Ethics* 9 hrs
 One course in systematic ethics
 Two courses in ethical issues
 c. *Law* 3 hrs.
 Theology of Law
- C. *Dept. of Christian Mission & Ministry (CMM)* 30 hrs.
 Area Requirements:
 1. Sacramental Law 3 hrs.
 2. Pastoral Counseling 3 hrs.
 3. Preaching 3 hrs.
 4. Mission 3 hrs.
 5. Field Education 18 hrs.
- D. *Electives* 15 hrs.
- TOTAL 96 hrs.

Comprehensive Requirement

The candidate for the Master of Divinity degree must also give evidence of his ability to integrate his total educational experience into an operational totality. This is done in either of two ways.

- (1) A master's report or project demonstrating both integration of theological knowledge and a creative response to some particular problem of ministry.
- (2) An inter-departmental integrating seminar. The object of this seminar is not the imparting of new knowledge, but rather the integration of knowledge and skills already acquired and their application to concrete problems of ministry. The student is evaluated on his ability to apply the totality of his professional education to the areas treated in the seminar. The seminar (M.Div. 598) is directed by an inter-departmental team and will be offered in the Winter and Spring Quarters.

Each of the above is equivalent to three quarter hours and students will be charged the normal fee for one course.

MASTER OF ARTS (M.A.)—CTU PROGRAM

The purpose of the CTU Program for the Master of Arts in Theology is multidimensional. The Program is designed, within the resources of CTU and the Chicago Cluster of Theological Schools, to provide the theological background for those who wish: to prepare for entrance into a doctrinal program in theology; to teach religion at a secondary or college level; to develop a basic competence in the area of theological studies though their principal specialization lies elsewhere.

The M.A. Program is marked by flexibility, allowing for a wide variety of individually tailored programs. When he applies for admission to the Program, normally by the middle of the quarter preceding admission, the candidate will choose the objective(s) which best meet his needs. Before registering for M.A. course work he will meet with his M.A. Board to work out the details of a program designed to help him achieve the objective(s) he has chosen. The M.A. Board will meet with the student once each quarter to evaluate his progress and to make any modifications in the program which might be advisable.

The M.A. in theology is not routinely granted en route to the M.Div. It is also open to those who wish to gain theological background for work other than the priestly ministry.

Once the pre-requisites have been met, the M.A. Program will usually take two years (one year of course work plus the time needed for the thesis and the comprehensive examinations). It must be completed within seven years.

Prerequisites

Candidates for the M.A. in Theology must meet the general admission requirements of Catholic Theological Union. They must also have completed one year (24 semester hours or 36 quarter hours) of university or seminary level theology. This latter requirement can be fulfilled in the CTU First Year Program or by an undergraduate major in Theology or Religious Studies from an accredited college or university, provided that the faculty judges this to be equivalent.

Language Requirements

A reading knowledge of one modern foreign language is required of all candidates for the M.A. degree. The choice will normally be limited to French or German. In addition, those specializing in HDS will normally be required to demonstrate a reading knowledge of Latin, and those specializing in BLL will be required to demonstrate a reading knowledge of Greek or Hebrew, or both, depending on the scope of the program. Language requirements shall normally be met by the end of the first quarter of the first year of the M.A. Program.

Course Requirements

Requirements include 36 quarter hours (12 courses) of course work, in which the candidate must maintain a "B" average. The course work shall be divided as follows:

1. Eight upper division courses in the student's area of specialization (BLL, HDS, or selected areas of which two courses are advanced seminars) . . . 24 hours
2. Two upper division courses in each of the other areas 12 hours

Up to one third of the courses may be taken in other schools of the Chicago Cluster of Theological Schools. By special arrangement with the M.A. Board, this may be increased to one half.

Thesis

As part of the requirement for the M.A. in Theology, the candidate must demonstrate the ability to do competent work in his field by writing a thesis characterized by research and independent thought. This thesis shall be seventy-five to one hundred pages in length and conform to one of the accepted manuals of style for this kind of work.

Comprehensive Examinations

The final requirement for the M.A. in Theology is a two-part comprehensive examination in which the candidate is to demonstrate his grasp of theological methodologies used in theological disciplines and the scope and integration of his theological studies. The content and approach for which he will be responsible in the comprehensives is determined by the student and his Board of Examiners within the general prescriptions of the M.A. Program.

Further details of the M.A. Program can be obtained from the Director, Fr. Roman Vanasse, O.Praem.

MASTER OF ARTS (M.A.)—COOPERATIVE PROGRAM AT DE PAUL

A Master of Arts Program has been worked out cooperatively between The Catholic Theological Union and De Paul University, the degree being granted by De Paul University. In general the Graduate Program offered by the Department of Theology of De Paul University requires:

- 1) Completion of forty-eight quarter hours of graduate study, of which up to eight quarter hours may be applied to the thesis.
 - a) Eight graduate hours (two courses) must be taken in the area of Scripture; four quarter hours (one course) in doctrinal history of systematic theology; four quarter hours (one course) in religious ethics.

- b) In the allied field the student must take two of the following courses: Sociology 302 (Cultural Anthropology), Philosophy 365 (Philosophy of Religion), Theology 343 (Social Dimension of Religion) or Theology 440 (Religious Communion). He must also choose a seminar in the philosophy department on some philosophy pertinent to religious thought.
- c) Thesis: Students will register for Theology 499 (Thesis Research) for eight quarter hours credit.
- 2) One foreign language. Evidence of the candidate's reading knowledge of theological literature in German, French, Latin, Greek, Hebrew, or with special permission, any other language in which thesis research will be conducted.
- 3) A two-part written comprehensive examination in the field of biblical studies, doctrinal history, systematic theology and religious ethics, each part taken for three hours.
- 4) A one hour oral "defense of the thesis".

DIRECTIVES FOR CTU STUDENTS IN THE DE PAUL M.A. PROGRAM:

1) *Prerequisites*

- a) CTU students who wish to enroll at De Paul for the M.A. in Theology must have completed the prerequisite courses, that is, the First Year Program at CTU.
- b) Each student who wishes to enroll in the graduate program at De Paul must present a letter of recommendation to the Dean of CTU from the academic supervisor of his particular religious community or diocese.

2) *Requirements for the M.A. in Theology*

- a) CTU students registered for the M.A. at De Paul are required to take five courses (20 quarter hours) at De Paul; the other twenty quarter hours must be taken at CTU.
- b) The Master's Thesis (eight quarter hours) may be written under the direction of a faculty member from either De Paul or CTU. The student, however, must register for Theology

499 at De Paul and follow the norms for thesis direction issued by the Department of Theology at De Paul.

- c) CTU students must follow the area and course requirements, language requirements, etc., as determined by the Graduate School of De Paul University.

PROGRAM IN MISSION STUDIES

The Program of Mission Studies, which is being developed at Catholic Theological Union in collaboration with the Chicago Cluster of Theological Schools, aims to provide part of the academic preparation and personal orientation that is necessary or useful for a person who is to share in the missionary work of the Church or is interested in this work.

Under the direction of Father John Boberg, S.V.D., with the help of other Divine Word Missionaries and the enthusiastic and expert cooperation of Prof. James Scherer (LSTC) and Father John Hardon, S.J. (BST), the program began in the school year 1970-1971 with a number of course offerings. A more comprehensive and balanced program has evolved over the years, so that beginning in the 1972-1973 school year students can earn the M.A. in Theology with a Specialization in Mission. Plans include the offering of a special diploma or degree program open to anyone interested in mission studies.

Four main areas or dimensions are covered by the program: the theological, the socio-cultural, the religious, and the international.

1. *Theological Dimension.* Integrated into the overall curriculum of CTU and CCTS, the Mission Studies Program shares in the rich ecumenical offerings of theological courses of the schools. The theological dimension of the program, therefore, aims to provide specialized courses that develop the deeper and broader implications of theology for the understanding and implementation of the specific missionary activity of the Church.

2. *Socio-Cultural Dimension.* The missionary activity of the Church generally still means cross-cultural contact. This part of the program aims to provide the theory and the skills necessary for such

work. In addition to specific courses in anthropology and sociology, an interdisciplinary approach is taken to such questions as community development. A specialized cross-cultural field experience will also be a part of the program. The purpose of this experience would be to ascertain and develop the cultural adaptability of the student and lead him to further reflection on theology against the background of this experience.

3. *Religious Dimension.* The new vitality of non-Christian religions demands an understanding on the part of the missionary of the religious phenomenon as such, as well as the rich variety of ways in which the basic religious experience has been concretized by men of all times and places. This would include general courses like the Philosophy of Religion or the Phenomenology of Religion, and, as the program develops and need arises, courses in specific religions. The neighboring rich resources of the University of Chicago are significant for this aspect of the program.

4. *International Dimension.* The missionary going overseas must see himself as something more than a plug filling up a hole or a poor substitute for a local minister. He must bring to the local Church a knowledge of the problem and a development that transcends any particular culture. He must sense the larger needs and implications of international attempts to solve problems. The program will thus provide both an atmosphere of international involvement as well as courses like the Church and the Third World, World Poverty, Development and Liberation, Theology of Revolution.

In addition to the courses offered, the Program of Mission Studies plans to regularly sponsor broader projects in missionary education. A symposium on specific aspects of the world mission of the Church is offered in the Fall. In the Spring a week-long institute is sponsored for missionaries on furlough.

For the 1972-1973 school year Bellarmine School of Theology (BST), the Catholic Theological Union (CTU) and the Lutheran School of Theology (LSTC) have highlighted the following courses offerings in the Mission Programs:

Fall Quarter:

EARLY EXPANSION OF CHRISTIANITY: L. NEMER (CTU)
THEOLOGICAL PERSPECTIVES ON MISSION: J. BOBERG (CTU)
DEVELOPMENT OF CHRISTIAN COMMUNITY: J. BOBERG (CTU)

ETHICS AND INTERNATIONAL RESPONSIBILITY: J. PAWLIKOWSKI (CTU)
INTRODUCTION TO HISTORY OF RELIGIONS: J. HARDON (BST)
THEOLOGY OF NON-CHRISTIAN RELIGIONS: J. HARDON (BST)
STUDIES IN MISSION: S. HUTAGALUNG (LSTC)

Winter Quarter:

CHRISTIANIZATION OF EUROPE: L. NEMER (CTU)
19TH CENTURY IMPERIALISM AND WORLD MISSION: L. NEMER (CTU)
CHRISTIANITY IN WORLD HISTORY: J. BOBERG (CTU)
MISSIONARY CATECHETICS: J. BOBERG (CTU)
MAJOR ISSUES IN LUTHERAN ECUMENICAL DIALOGUES: E. ARDEN (LSTC)
CULTURE AND CHRISTIAN COMMUNICATION IN CRISIS: D. FLATT/
R. KAESKE (LSTC)
CHRISTIANITY IN AFRICA: J. MAY (NBTS)

Spring Quarter:

REVELATION AND SALVATION WITHIN SPECIAL AND GENERAL
ECONOMICS OF SALVATION: P. KNITTER (CTU)
THEOLOGY OF MISSION: J. HARDON (BST)
MARXISM AND CHRISTIANITY: J. HARDON (BST)
CONTEMPORARY MISSION PROBLEMS II: J. BOBERG (CTU)
READINGS IN AREA STUDIES: J. BOBERG (CTU)
CULTURAL ANTHROPOLOGY: H. LOISKANDL (CTU)
SOME RELIGIOUS POSSIBILITIES IN A SECULAR AGE: D. LINDBERG (LSTC)
THE ECUMENICAL MOVEMENT: D. DURNBAUGH (BETH)

PASTORAL TEACHER EDUCATION

The Center for Studies in Religious Education, located in Hyde Park, sponsors a supervised program in Pastoral Teacher Education analogous to Clinical Pastoral Education.

P.T.E. involves the student-teacher for thirty to forty hours a week for one quarter. By expert supervision, reflective sessions, personal and professional counseling, and peer interaction, it helps the student to maximize his potential for the effective teaching of religion. It thus provides for a closer practical bond between theology and educational practice in the ministry.

The program offers academic credit. Interested students should contact the Director of Field Education.

CHICAGO CLUSTER OF THEOLOGICAL SCHOOLS

The Chicago Cluster of Theological Schools is an ecumenical association of eight Protestant and Catholic seminaries, whose purpose is to promote quality theological education in preparing ministers and priests to serve the contemporary Church through a programmed sharing of resources.

The participating schools maintain educational autonomy and continue to offer their own degrees, both professional and academic. Each school also preserves its confessional identity and theological traditions.

The idea of the Cluster goes back to January, 1969, when the Lutheran School of Theology, the Catholic Theological Union, and the Chicago Theological Seminary agreed to open all courses to the students of the three schools without additional fees. Five additional schools subsequently joined in the collaborative planning which eventuated in the formation of the Chicago Cluster of Theological Schools on May 4, 1970. The Cluster was incorporated under the laws of the State of Illinois on April 26, 1971.

Five schools are located in Hyde Park: Bellarmine School of Theology, Catholic Theological Union, Chicago Theological Seminary, Lutheran School of Theology, and Meadville/Lombard Theological School. Three schools are in the western suburbs: Bethany and Northern Baptist in Oak Brook, and DeAndreis in Lemont.

The Cluster enriches the theological potential of the member schools in many ways:

- 1) A student enrolled in any Cluster school may take courses in any other Cluster school without additional tuition or registration fees. During the 1972 school year, students cross-registered for over 500 courses.
- 2) The Cluster sponsors courses team-taught by professors of two or more schools.

- 3) Cluster-wide sponsorship of study programs and course sequences which would not be possible for a single school to produce, such as special programs in theology and science, and overseas missions.
- 4) Cluster-wide sponsorship of special consultations and workshop, such as on dying and death, prayer and spirituality, women's liberation, parochial ministry.
- 5) Reciprocal library privileges and services to all Cluster students and faculty.
- 6) Joint planning in purchasing, use of educational facilities, faculty replacement.

The Cluster schools are now studying a proposal of the Long-Range Planning Committee by which several functional specialties would be administered and staffed by Cluster committees drawn from all participating schools.

The Cluster is directed by a full-time coordinator, with staff assistants for academics and library.

The Chicago Cluster is a prime example of ecumenical understanding and cooperation. A large area of theological studies is of common interest and is confessionally not sensitive. In many courses, professors of all denominations use the same basic sources and methodology. In addition, there are questions of current interest to all confessions, and the contributions of modern theologians often cut across confessional lines. Cluster experience has shown that students become more appreciative of their own confessional identity and professors do not proselytize in any way.

COURSES OF STUDY



BIBLICAL LITERATURE AND LANGUAGES

HISTORICAL AND DOCTRINAL STUDIES

CHRISTIAN MISSION AND MINISTRY

COURSES OF STUDY

Courses offered during the academic year 1972-73 are listed below. Three departments make up the school of theology of the Catholic Theological Union: The Department of Biblical Literature and Languages; the Department of Historical and Doctrinal Studies; and the Department of Christian Mission and Ministry. The courses are divided into three series: "300" series (courses prerequisite to graduate work at either the M.A. or M.Div. level); "400" series (graduate level courses representing generally the core courses for the M.Div. degree); "500" series (graduate level seminars developing special questions in biblical, traditional and contemporary theology).

All courses are three quarter-hour courses, that is, classes are scheduled 150 minutes per week for ten weeks. The eleventh week is evaluation week.

A. DEPARTMENT OF BIBLICAL LITERATURE AND LANGUAGES (BLL)

Staff: Geron Fournelle (Chairman), Robert Karris, Callistus Langerholz, Hayim G. Perelmutter, Donald Senior, Alphonse Spilly, Carroll Stuhlmüller.

BLL 300: OLD TESTAMENT: INTRODUCTION

Select passages from the books and major traditions of the entire Old Testament will be studied against the background of Israel's history, religion and literary genres. The primary goal of this course is a controlled knowledge of the Old Testament in preparation for future in-depth study of individual sections. Yearly. STUHLMEUeller (Sec. 1)
SPILLY (Sec. 2)
(Fall)

BLL 305: NEW TESTAMENT : INTRODUCTION

The writings of the New Testament will be presented in their historical, cultural, religious and sociological context in the Greco-Roman world. Introduction to the methodological tools employed in New Testament research and to the diverse theologies that comprise the New Testament witness to Jesus of Nazareth. (Section 1 is limited to students who have some knowledge of Greek.) Yearly. KARRIS (Sec. 1)
SENIOR (Sec. 2)
(Winter)

BLL 315: THE BIBLE: ITS FORMATION AND INTERPRETATION

The formation of the Bible in terms of the "word" and its revelation of God's presence as Savior within the community of faith. The emergence of a sacred tradition of holy writ, interpreted anew by and for each generation. Topics of special study include: biblical inspiration and inerrancy; revelation, scripture and tradition; liturgy and the scriptures; the senses of scripture; Canon; texts and versions; textual criticism. Yearly.

FOURNELLE and SENIOR
(Spring)

BLL 320: BIBLICAL GREEK

This course is designed to meet the needs of students who have little or no knowledge of Biblical Greek.

SENIOR
(Fall)

BLL 325: INTRODUCTORY HEBREW

An introductory course for those who have not previously studied Hebrew. Yearly.

FOURNELLE
(Winter)

N.B. Advanced courses in the biblical languages will be offered by the department according to the needs of the students.

BLL 400: HISTORICAL EXEGETICAL STUDY OF THE PENTATEUCH

Historical background of the Old Testament milieu. Hebrew position in the world picture. Exegesis of Genesis 1-11. Patriarchal narratives. Exodus event as central to the understanding of the O.T. 1973-1974.

FOURNELLE

BLL 405: THE DEUTERONOMIC HISTORY

Deuteronomy and the deuteronomistic history. From the "conquest" to the end of the kingdoms, stressing the deuteronomistic theology of history in the major events of the period.

FOURNELLE
(Fall)

BLL 410: PRE-EXILIC PROPHECY

The origin of the "classical" or "writing" Prophets in the unique genius of Mosaic Religion and in the early prophetic guilds. An exegesis of key passages in Amos, Hosea, and particularly Jeremiah, to appreciate their particular reaction to the religious contribution to the prophetic movement.

DEVALT
(Spring)

**BLL 415: EVOLVING FORM OF PROPHETISM DURING THE
EXILE AND POST-EXILIC PERIODS**

The salient role of Ezekiel and Deutero-Isaiah during the pivotal period of the exile. Later subservience of the prophetic movement to priestly legalism or to the apocalyptic form of postexilic Judaism. The study will be undertaken by means of key texts within the prophets.

STUHLMUELLER

BLL 420: THE PSALMS

The psalms investigated against the background of biblical religion and other ancient Near Eastern religions. Various literary types. The psalms as representative of major religious movements in Israel.

STUHLMUELLER
(Fall)

BLL 425: OLD TESTAMENT WISDOM LITERATURE

The wisdom movement in Israel and the ancient Near East. Problems of the "wise men." Retribution considered as thematic to study. 1973-1974.

FOURNELLE

BLL 430: THE GOSPEL ACCORDING TO MATTHEW

Within the structure and the purpose of the Gospel, Matthew will be studied as a Pastor in his community in applying Jesus' teaching to his own situation.

LANGERHOLZ
(Winter)

BLL 432: THE GOSPEL ACCORDING TO MARK

Introduction to Gospel form—and redaction—criticism. Exegesis of the Gospel. Mark's place in the theology of the primitive community.

SENIOR
(Spring)

BLL 435: THE GOSPEL ACCORDING TO LUKE

Introduction to form and redaction criticism. Exegesis of the entire gospel with special reference to the most recent and the most significant redaction critical studies. Luke's place in the theologies of the Early Church. 1973-1974.

KARRIS

BLL 440: THE GOSPEL ACCORDING TO JOHN

A critical-exegetical approach to John's text to arrive at his sources and to evaluate his theology, particularly on the mission of the Son and the Church. Yearly.

LANGERHOLZ
(Fall)

BLL 450: PAULINE THEOLOGY

Origin and development of main Pauline themes in the light of Paul's experience as well as the theological and cultural traditions and theological disputes of his time. Implications for ministry.

SPILLY
(Spring)

BLL 455: PAULINE EXEGESIS

Methodology used in the exegesis of a Pauline epistle. Paul's theological and cultural milieu. Detailed exegesis of the entire epistle. The epistles treated differ from year to year. Offered 1972-1973.

Colossians and Ephesians

KARRIS
(Fall)

Corinthians

SPILLY
(Winter)

BLL 460: THE ACTS OF THE APOSTLES

The distinctive theology of this second part of Luke-Acts will be investigated by the study of the methods of historical writing in antiquity, by the study of the speeches, and by the exegesis of other key passages. The question of using Acts as a source for the life and theology of Paul will also be discussed.

KARRIS
(Spring)

BLL 500: SEMITIC THOUGHT AND CULTURE

Directed research and class discussion, centering on such elements of Israelite daily life as: Hebrew language and psychology; social life of the people; commerce and industry; labor and sports; natural topography; climate and rainfall; etc. Extended lectures on the Hebrew language are directed towards those students who do not intend a formal study of the language. 1973-1974.

STUHLMUELLER

BLL 502: PROBLEM OF AN O.T. THEOLOGY

The question to be discussed is the possibility of a "theology" of the O.T. as differentiated from a "history of religious thought" in the O.T. Views of Burrows, Eichrodt, von Rad, de Vaux, Vriezen, Wright, etc., to be considered.

FOURNELLE
(Winter)

BLL 508: BIBLICAL THEOLOGY OF CREATION AND CHAOS

Creation texts will be studied as indicators of the mystery of salvation, in which divine goals clash with human weakness and sinfulness, including chaos, yet leading to a new creation. The course will include eschatology and apocalyptic. 1973-1974.

STUHLMUELLER

BLL 518: INTERTESTAMENTAL LITERATURE

Historico-cultural-religious developments of the period. Jewish apocalyptic and its influence on the religious thought of the Jews. Implications for New Testament study. Study of selected themes. FOURNELLE
(Spring)

BLL 520: LITURGY OF THE SYNAGOGUE: I

The tri-partite course on the Liturgy of the Synagogue—over a two year period—surveys worship forms in the contemporary American Synagogue with special reference to the common thread and variations in the Jewish denominations: Orthodox, Conservative, and Reform. This first section deals with the weekly synagogue service PERELMUTER
(Fall)

BLL 521: LITURGY OF THE SYNAGOGUE: II

The Liturgy of the High Holy Days: Rosh Hashanah, Yom Kippur. (Text: Agnon, *Days of Awe* [Schocken]). PERELMUTER
(Spring)

BLL 524: READINGS IN RABBINIC LITERATURE: I

An examination of Rabbinic interpretation and variations on themes from the book of Genesis. PERELMUTER
(Fall)

BLL 525: READINGS IN RABBINIC LITERATURE: II

Ethics of the Fathers. A careful examination of the texts to give an insight into Rabbinic thought and methodology. PERELMUTER
(Spring)

BLL 356: RABBINIC JUDAISM AND THE EARLY CHURCH

An examination of the nature of Rabbinic Judaism out of which Christianity emerged and with which Christianity co-existed over the centuries. An effort at achieving an insight into the approach and the mind of Rabbinic Judaism through an examination of the pertinent literature. PERELMUTER
(Fall)

BLL 531: THE PASSION IN MATTHEW'S GOSPEL

SENIOR
(Fall)

**BLL 535: THE RESURRECTION TEXTS IN THE GOSPELS AND
ST. PAUL**

The biblical background of the theme of resurrection. The hermeneutic of the empty tomb and apparitions.
LANGERHOLZ
(Spring)

**BLL 570: THE PHENOMENON OF EARLY CATHOLICISM IN
THE NEW TESTAMENT**

I and II Peter, James, the Pastorals, Luke-Acts will be investigated from the viewpoint of what Ernst Käsemann and others call "Early Catholicism." The theological tendencies of these New Testament books will be analyzed to see whether or to what extent they are "Early Catholic," i.e., stress moralization of the faith, hierarchical organization, fides quae creditur, etc. The problem of theological diversity in the New Testament.
KARRIS
(Winter)

BLL 572: THE ETHICAL TEACHING OF THE EARLY CHURCH

How do the words, life, death and resurrection of Jesus of Nazareth function ethically in the Early Church? How and why did the Early Church borrow its ethical norms from its Jewish and Gentile contemporaries? The Sermon on the Mount. The Epistle of James. Paul. The Pastoral Epistles. The Didache. The Shepherd of Hermas. The Apologists. The Sentences of Sextus.
KARRIS and NORQUIST
(Spring)

BLL 575: PROPHECY IN THE EARLY CHURCH

Directed research and class discussion on the roles and functions of prophecy and prophetism in the New Testament and Apostolic Fathers against their contemporary Jewish and Hellenistic background.
SPILLY
(Winter)

BLL 590: PRAYER OF THE OLD TESTAMENT

This seminar will investigate Hebrew prayer exegetically (Staff), as understood and utilized rabbinically (Perelmuter), and as seen in patristic times (Isabell).
STAFF
(Spring)

B. DEPARTMENT OF HISTORICAL AND DOCTRINAL STUDIES (HDS)

Staff: Nicholas Crotty, Zachary Hayes (Chairman), Daniel Isabell, Basil Johnson, Paul Knitter, Sebastian MacDonald (Sabbatical), Hugh McElwain, Lawrence Nemer, Gilbert Ostdiek John Pawlikowski, Roman Vanasse.

HDS 302: THE EARLY EXPANSION OF CHRISTIANITY

A study of the Church in its encounter with new cultures and an analysis of the effects the culture had on the Church (institutions, theology, and religious life) and the Church had on Society. Major considerations will be: The Jewish Community becoming Greek (early theology and heresies), becoming Roman (Church-State issues and institutional development), and becoming Byzantine (Caesaropapism and the Christological debates) while at the same time elsewhere becoming something new (Barbarian invasions and the Papacy). Yearly.

NEMER
(Fall)

HDS 307: THE CHRISTIANIZATION OF EUROPE

A study of the Church's encounter with the Barbarian nations, of their conversion, and of the development of Christian life. An analysis of how the task affected Church life and thought, and of how the Church affected the world. Major consideration will be given to: Medieval Missions; Charlemagne; the Papal States; the Schism between East and West; and the development and experience of a Christian European Culture (theology, philosophy, social and political structures). Yearly.

NEMER
(Winter)

HDS 310: CHRISTIANITY IN THE RENAISSANCE AND REFORMATION

Factors influencing the breakdown of the medieval synthesis. Renaissance thought and style chiefly in relationship to the Church. Writings of the Reformers, and the position of Trent. Yearly.

NEMER
(Spring)

HDS 320: INTRODUCTION TO RELIGION

The course will first attempt to isolate some of the elements common to all religions, and their relationship to social structures. From this perspective, the phenomenon of civil religion will be examined, especially as it is manifested in recent and contemporary attitudes in American politics and diplomacy.

VANASSE
(Fall)

HDS 322: REVELATION AND SALVATION WITHIN SPECIAL AND GENERAL ECONOMIES OF SALVATION

KNITTER
(Spring)

HDS 325: INTRODUCTION TO THEOLOGY

A consideration of the nature, sources, and methods of theology worked out from a study of several case-histories. Special emphasis on the historical revelation in Christianity and the developing awareness of the faith-community in relation to shifting horizons.

HAYES
(Fall)

HDS 330: CHRISTIAN THEISM AND SECULAR HUMANISM

The localization of why Christian theistic faith has become problematic in our culture. The meaning of Christian theistic faith in biblical and Christian history and why it is a response to the contemporary problematic about the meaning of human life.

KNITTER
(Winter)

HDS 345: THEOLOGY OF THE CHURCH

A study of the origins of the Church; the relation of the Kingdom to the Church; the basic images and themes in Scripture and tradition; the development of ecclesiastical office; and the relation of the Church to the world. Yearly.

HAYES
(Spring)

HDS 370: THE DYNAMICS OF CHRISTIAN CONSCIENCE FORMATION

Studies the ways in which Christians may view, confront and achieve their task of ethical decision-making. Involves reflection on such matters as the meaning of conscience, traditional and contemporary approaches to ethical judgment and decision, moral development and moral education, the question of a specifically Christian morality. Yearly.

CROTTY
(Winter)

HDS 415: CATHOLIC CHURCH IN UPHEAVAL

An attempt to study historically the crisis in the Church. The student will begin with the situation at present and will study the history of such problems as social policy changes, communism, the role of the layman, war, ecumenism, and theological revolution—as all affect the Church 1973. (BST: DIVN 419)

ROSS
(Spring)

HDS 417: FROM NEWMAN TO VATICAN II

This course will trace the main ideas and events of Roman Catholicism from 1845 to 1965. Special emphasis will be given to the personality and theology of John Henry Newman and a comparison and contrast of Vatican I and Vatican II. 1973. (BST: DIVN 422)

ROSS
(Winter)

HDS 420: CATHOLIC CHURCH IN THE 19TH CENTURY UNITED STATES

A study through research, lectures, and discussions of the major trends and problems which shaped the American Catholic Church. Special emphasis will be placed on "Americanism". 1972. (BST: DIVN 552)

MADDEN
(Fall)

HDS 422: 19TH CENTURY EUROPE AND WORLD MISSION

A study of the Church as it encounters the new world born of the French Revolution, of how it affects and is affected by social and political considerations, of imperialism (Church and State), and of the missionary expansion in the late 19th and early 20th centuries. Major considerations will be given to: the Church's encounter with French and Italian political liberalism, with German philosophical and theological liberalism, with English scientific and political liberalism; the Church's response in the Syllabus of Errors and Vatican I; Europe in Asia and Africa; Mission as Structure; the hesitant growth of local Churches; a western Christianity in a non-western world. Yearly.

NEMER
(Winter)

HDS 430: THE PROBLEM OF GOD

A detailed study of the meaning of Christian theistic faith in the light of the problems raised by contemporary atheism and scientific developments. Yearly.

HAYES (Sec. 1)
KNITTER (Sec. 2)
(Fall)

HDS 435: ORIGINS AND ESCHATOLOGY

A study of the Christian symbols concerning the origins of man, the world and evil; a correlative investigation of finality and eschatological symbolism. Yearly.

McELWAIN (Sec. 1)
KNITTER (Sec. 2)
(Spring)

HDS 440: CHRISTOLOGY

An investigation of the structure and meaning of the Christian under-

standing of salvation with particular emphasis on the problem of Christian origins. Yearly.

HAYES (Sec. 1)

McELWAIN (Sec. 2)

(Winter)

HDS 445: THEOLOGY OF THE CHURCH

A study of the origins of the Church; the relation of the Kingdom to the Church; the basic images and themes in Scripture and tradition; the development of ecclesiastical office; and the relation of the Church to the world. Yearly.

KNITTER

(Winter)

HDS 447: CHURCH AND STRUCTURE: THEOLOGY OF LAW

A study of ecclesiological thought and attempts to concretize the theory, particularly in legal structures. The course involves historical survey, as well as examination of the contemporary tensions between theory and structure. Treats theory and practical problems of interpretation of law in the contemporary Church. Yearly.

BONNER

(Fall)

HDS 450: THEOLOGY OF THE EUCHARIST

A study of the scriptural origins and historical development of the eucharistic liturgy, with particular emphasis on the eucharistic prayer. Theological reflection on the meaning of eucharist in light of the above and of contemporary discussion. Consideration of current questions, e.g., ecumenical questions of intercommunion and eucharistic ministry. Yearly.

OSTDIEK (Fall)

JOHNSON (Winter)

HDS 455: SACRAMENTS OF INITIATION

General sacramental theology and the problem of contemporary symbols. Christian initiation, its institutional process and theology. The disintegration of the initiation structural process and the resultant Western theology of baptism and confirmation. The problem of infant baptism, physical sacramentalism and the response of faith. Yearly.

OSTDIEK

(Winter)

HDS 460: SACRAMENTS OF HEALING AND VOCATION

The origins and historical development of penance, anointing, marriage, ordination. Questions of contemporary theological significance and celebration of these sacraments. Yearly.

OSTDIEK and JOHNSON

(Spring)

HDS 475: THEOLOGICAL FOUNDATIONS OF SOCIAL ETHICS

This course stems from the need for Christian ethics to work out of a valid image (or, rather, valid images) of man if it is to speak with authority of such things as ethical values and disvalues. What prevailing or at least widespread images of man are discernible in literature, philosophy and the social and behavioral sciences? What does our biblical heritage have to say to us as we grope among and through these for viable images of man today? 1972.

CROTTY
(Fall)

HDS 480: LOVE AND COMMUNITY AS ETHICAL AIMS

Given the present-day stress on love as having primacy and centrality in the New Testament ethics and Christian morality and given that the mission both of Christ and of the Christian is a ministry of reconciliation, what meaning and implications do the concepts of "love" and "community" hold for the Christian moral agent? 1973.

CROTTY
(Spring)

HDS 491: DEVELOPMENT OF CHRISTIAN SPIRITUALITY II

A survey course of the spiritual writers from St. Ambrose to St. Bernard. The emphasis will be contact with the actual writings of these Christians, trying to discern their relationship with God. Special emphasis will be put on their teachings on the spiritual life. 1972.

ISABELL
(Fall)

HDS 495: FUNDAMENTAL PRINCIPLES OF SPIRITUAL GROWTH

Concentrating on the experiential aspects of Christian revelation, the course will analyze the inner source of Christian life "in Christ," its psychological implications, the meaning of sin in realizing the Christian project, and the reality of progress, religious experience to faith experience, way of prayer, right of the senses and of the spirit, and the social dimensions of spiritual growth. Special emphasis on the antinomies of religious living. 1973.

ISABELL
(Spring)

HDS 515: ART OF CHRISTIAN CELEBRATION

A study of the nature of ritual and the laws of ritual development. Analysis of the constitutive elements of rite (sign and symbol, language, gesture, music, dance) and their relationship to the ministerial role in celebration. A consideration of certain problems and developments in liturgical experimentation. Yearly.

JOHNSON
(Winter)

HDS 516: THE LITURGICAL YEAR

A study of the origins and evolution of the liturgical calendar with a view toward the preparation of contemporary celebrations of Christian seasons and feasts. 1973.

JOHNSON
(Spring)

HDS 520: THEOLOGY OF KARL RAHNER

A study of the philosophical orientation of Rahner and its implications in his theological writings. 1973.

HAYES
(Spring)

HDS 523: PROCESS PHILOSOPHY AND TEILHARDIAN 'HYPERPHYSICS'

The writings of Teilhard can be read in a variety of ways: as evolutionary science, as poetry and mysticism, as natural theology and as Christian theology. This particular seminar considers another dimension of Teilhard, that is, his 'hyperphysics' which can be seen as process metaphysics, especially in relation to Whitehead's philosophy of process. 1973.

McELWAIN
(Spring)

HDS 541: THEOLOGY OF PLAY—FESTIVITY AND FANTASY

An effort to uncover significantly new resources for theology in festivity, fantasy and the renewed appraisal of *homo ludens*. Of particular interest will be works by: Cox, Huizinga, Keen, Novak, Rieper, etc. 1973.

McELWAIN
(Winter)

HDS 545: THEOLOGY OF RELIGIONS

This seminar course will center on a comparison of Paul Tillich's and Karl Rahner's evaluations of the non-Christian religions. 1972

KNITTER
(Fall)

HDS 565: THEOLOGY OF THE WORD IN ST. BONAVENTURE

A study of the theology of the word in the writings of Bonaventure together with its Christological, Trinitarian, and anthropological significance. 1973.

HAYES
(Winter)

HDS 574: MODERN CONCEPTIONS OF THE SOCIAL ORDER

This course will examine various efforts to produce a just and humane social order since the Enlightenment. Special emphasis will be placed

on the struggle to incorporate minority groups into a society. Authors to be read include Djilas, Hertzberg, John Hope Franklin, Allport, Glatzer, and W. Reich. 1973.

PAWLIKOWSKI
(Winter)

HDS 576: ETHICS AND INTERNATIONAL RESPONSIBILITY

An examination of such issues as the religious and ethical basis of U.S. foreign policy, war and peace, foreign aid and arms limitation. Readings from Marty, Niebuhr, Swomley and materials published by the Council on Religion and International Affairs. 1972.

PAWLIKOWSKI
(Fall)

HDS 578: THE MINISTER AND SOCIAL INVOLVEMENT

The course will attempt to describe some general parameters for a minister's involvement in social-political affairs. Readings will come from Ramsey, Niebuhr and Powers. The course will also involve meetings with ministers currently engaged in social action ministries. 1973.

PAWLIKOWSKI and CROTTY
(Winter)

HDS 580: THE ETHICS OF CHRISTIAN MARRIAGE

A biblical and historical study of Christian teaching regarding married life and an attempt to elaborate a helpful Christian ethic for contemporary marriage. Will stress the importance of the basic *image* of marriage underlying one's attitudes and orientation in its regard.

CROTTY
(Fall & Spring)

HDS 599: M.A. SEMINAR

Open to M.A. candidates only. The content of the seminar may vary according to the needs of the candidates, but some emphasis will usually be placed on exposure to and use of various theological methodologies, phenomenological, historical, transcendental, etc. Yearly.

VANASSE
(Spring)

HDS 415, 417, 420 given at Bellarmine School of Theology.

C. DEPARTMENT OF CHRISTIAN MISSION AND MINISTRY (CMM).

Staff: John Boberg, Dismas Bonner, Lois Dideon, Dennis Geaney, Damien Isabell, Robert Mallonee, Thomas More Newbold (Chairman), Donald Skerry.

CMM 380-385-390: PASTORAL WORK PROGRAM

The pastoral work program provides guided exposure to the social and ecclesiastical scene in Chicago through direct experience of select ministerial activity. Reflection on this experience is correlated with course work being taken. Six to eight students are grouped into a team headed by a theological reflector.

STAFF

(Fall, Winter, Spring)

CMM 400: THE SOURCES OF PASTORAL PSYCHOLOGY

An historical survey of contemporary psychotherapy, with emphasis on Freud, Jung and the trend toward existential synthesis in psychotherapy. Yearly.

NEWBOLD

(Fall)

CMM 405: BASIC TYPES OF PASTORAL COUNSELING

A discussion of the basic types of pastoral counseling in terms of goals, techniques and practices. A presentation and discussion of some typical situations in pastoral care. Yearly.

NEWBOLD

(Fall and Winter)

CMM 435: THEOLOGICAL PERSPECTIVES ON MISSION

Examination and analysis of Vatican documents; new dimensions of a more eschatologically oriented theology, especially for problems of development and relation to Non-Christian religions.

BOBERG

(Fall)

CMM 440: CHRISTIANITY IN WORLD HISTORY

A study of Christianity's relation to culture and cultural change à la van Leeuwen, Tillich, Dawson.

BOBERG

(Winter)

CMM 445: MISSIONARY CATECHETICS

The nature and place of catechesis in the mission of the Church; the end and tasks of catechesis in relation to pre-evangelization and evangelization; the theological and anthropological basis of a catechetical pedagogy, with special emphasis on a cross-cultural situation.

BOBERG

(Winter)

CMM 450: PRACTICUM IN PREACHING

A workshop style criticism of written and delivered sermons. Individual criticism and practice using video-tape equipment. **SKERRY**
(Fall and Winter)

CMM 455: SERMON DESIGN: METHODS AND THEORY

Study and practice in the basic elements of sermon production: creativeness in sermon preparation; determining the theme; organization; style; delivery; and judging results. **SKERRY**
(Winter)

CMM 480-485-490: FIELD EDUCATION PROJECT: I, II, and III **GEANEY and DIDEON** (Year long)

CMM 495: CLINICAL PASTORAL EDUCATION (CPE)

CMM 486: PASTORAL TEACHER EDUCATION (PTE)

CMM 497: PASTORAL INTERNSHIP (PI)

CMM 495, 96 & 97: By arrangement with Director of Field Education.

CMM 506: SEMINAR: THEOLOGICAL IMPLICATIONS OF FREUD AND JUNG

A discussion of the Freudian texts on religion and morality. Reading and discussion of the texts of Jung on the nature of religious experience. **NEWBOLD**
(Winter)

CMM 508: EXISTENTIAL PSYCHOTHERAPY AND PASTORAL PRACTICE

This course examines the important influence that existential philosophy has come to have upon the development of psychotherapy. Emphasis will be placed upon the contributions to psychotherapy made by the existential analysis and interpretation of individual experience in a crisis society. The authors studied will be: Paul Tillich, Ludwig Binswanger, Medard Boss, Thomas Hora, F. J. J. Buytendijk, Rollo May and Eugene Kahn. **NEWBOLD**
(Spring)

CMM 512: PSYCHOLOGY OF SEXUALITY

A seminar presentation and discussions on human sexuality as the context out of which the pastoral ministry functions. The Jungian analysis

and understanding of heterosexuality will be the basic model used in studying the meaning, implications, problems and promise of human sexuality, in reference to the pastoral context.

NEWBOLD and DIDEON
(Spring)

CMM 518: PRACTICUM IN LITURGY

An examination of the theology and the general principles pertaining to liturgical celebration and the proper role of the minister in liturgy. Study of ritual and practical considerations in the celebration of wedding, funeral and sacramental liturgies. Practical, moral, canonical and pastoral considerations pertaining to the sacrament of penance. Special treatment of the principles of Eucharistic celebration. Individual practical exercises in administration of penance and celebration of Eucharist.

STAFF
(Spring)

CMM 520: THE MINISTER AS MANAGER

This course is designed to give potential priests skills in management, particularly as applied to voluntary organizations; relevant social science data will be explored through lectures, readings, laboratory exercises, case studies, and field experience covering specific areas of management practice, such as group decision-making, supervision, data collection, personal style, and organizational models.

T.B.A.
(Winter)

CMM 522: THEORY OF GROUP DYNAMICS

The course will be a theoretical treatment of the various types of groups in which a minister may find it possible to minister, of the dynamics at work in such groups, and of what the minister may hope to accomplish in such groups.

SKERRY
(Spring)

CMM 530: READINGS IN AREA STUDIES

Individually guided reading program in the history and culture of specific countries, as well as their present social, economic and religious situations.

BOBERG
(Spring)

CMM 535: DEVELOPMENT OF THE CHRISTIAN COMMUNITY

After a brief survey of the biblical/theological basis, this seminar type course emphasizes the sociological factors that bear on the process of Christian community formation and its relationship to community development on the socio-economic plane.

BOBERG
(Fall)

CMM 541: CONTEMPORARY MISSION PROBLEMS II

An investigation of poverty in the "third world," with its distinctive culture; the use and misuses of development; the mission of the Church in relation to liberation.

BOBERG
(Spring)

CMM 545: CULTURAL ANTHROPOLOGY

Introduction to essential concepts of cultural anthropology with application to missionary work.

LOISKANDL
(Spring)

CMM 550: THEOLOGY OF PREACHING

An investigation of the biblical and theological foundations of the meaning and importance of preaching. A study of the phenomenology of human speech in an attempt to correlate the biblical and theological with today's preacher.

SKERRY
(Fall)

CMM 555: COMMUNICATIONS MEDIA: THEIR EFFECTS AND USES

An exploration of the cultural influences of communications media, historical as well as contemporary, especially the way in which they have effected communication trends, perception, value formation, and their meaning for the communication of the Word of God.

SKERRY
(Spring)

CMM 591: THE CULTURE OF POVERTY IN CHICAGO

On-the-site study of how our society relates to the poor. Criminal courts, police headquarters, public housing, County Hospital, City Hall will be some of the locations for our study. The course will locate the issues for ministry raised in this milieu.

GEANEY
(Spring)

REGISTER OF STUDENTS—1972-1973

FIRST YEAR	COMMUNITY OR DIOCESE	HOME
AALEN J.	C.P.	Hearne, Texas
ALFVEGREN, G.	C.P.	Whittier, California
BEIRNE, P.	S.V.D.	Brisbane, Queensland, Australia
BRICK, J.	S.V.D.	Victoria, Australia
CROWLEY, T.	C.S.Sp.	Jackson, Michigan
DEXEL, D.	C.S.Sp.	Royal Oak, Michigan
DOCTOR, J.	O.F.M.	Mokena, Illinois
DONOVAN, W.	O.Praem.	Blue Island, Illinois
DREFFEIN, L.	O.F.M.	Chicago, Illinois
EBBESMIER, J.	S.V.D.	Burlington, Iowa
FOWLER, M.	O.F.M.	Petosky, Michigan
GRIESHABER, R.	O.S.A.	Palos Hills, Illinois
HALSTEAD, J.	O.S.A.	Flint, Michigan
HARRINGTON, H.	C.M.F.	Midland, Michigan
HARTWAY, A.	C.P.P.S.	Matteson, Illinois
HOCHSTATTER, T.	O.F.M.	Mendota, Illinois
HOLTHAUS, J.	S.V.D.	Decorah, Iowa
HUELS, J.	O.S.M.	St. Louis, Missouri
HUTCHINS, M.	S.V.D.	Dubuque, Iowa
JABLONSKI, J.	M.S.C.	Youngstown, Ohio
JOERIGHT, G.	O.F.M.	Middleburg Heights, Ohio
KELIHER, M. P.	C.S.V.	Kankakee, Illinois
KRAMER, R.	S.V.D.	Waukegan, Illinois
LENCHAK, T.	S.V.D.	Cleveland, Ohio
LEWANDOWSKI, A.	O.F.M.	Chicago, Illinois
McCORMICK, J.	O.S.A.	Chicago, Illinois
McDEVITT, T.	C.P.	Louisville, Kentucky
MUDD, J.	C.P.	Louisville, Kentucky
MURPHY, P.	O.S.A.	Chicago, Illinois
O'DONNELL, W.	C.P.P.S.	Cleveland, Ohio
O'NEILL, M.	C.S.Sp.	Bethel Park, Pennsylvania
PADILLA, C.	C.P.	Texas City, Texas
PADUCH, F.	O.S.A.	Chicago, Illinois
RAUSCH, J.	O.F.M.	St. Louis, Missouri
REBANT, D.	S.V.D.	Midland, Michigan
RITTER, T.	C.M.F.	Youngstown, Ohio
ROMAN, M.	O.F.M.	San Antonio, Texas
SCHOLBROCK, D.	S.V.D.	Hawkeye, Iowa
SCHORK, J.	C.P.	Louisville, Kentucky
SCHRAMM, M.	S.V.D.	Dyersville, Iowa
SKRIPSKY, D.	O.F.M.	Omaha, Nebraska
SMITH, M.	C.P.P.S.	Cincinnati, Ohio
SPANGENBERG, G.	C.S.Sp.	Pittsburgh, Pennsylvania

STOSKER, O.	O.F.M.	Jordan, Minnesota
TEBBE, T.	S.V.D.	St. Louis, Missouri
TORMA, A.	M.S.C.	Ashtabula, Ohio
VARGAS, E.	S.V.D.	New York, New York
WEBER, M.	O.Praem.	Lake Benton, Minnesota
WILLENBORG, H.	O.F.M.	Effingham, Illinois
WILLIAMS, J.	C.P.	Louisville, Kentucky
WONG, C.	S.V.D.	Kowloon, Hong Kong

SECOND YEAR	COMMUNITY OR DIOCESE	HOME
BALIK, L.	S.V.D.	Fort Atkinson, Iowa
BAUER, D.	S.V.D.	Toledo, Ohio
BUJNOWSKI, P.	C.P.	Chicago, Illinois
CALLAHAN, V.	O.F.M.	Bridgeport, Connecticut
CONLEY, J.	C.P.	Chicago, Illinois
CONRAD, F.	S.V.D.	Girard, Pennsylvania
COTTINGHAM, P.	C.S.Sp.	Jacksonville, Alabama
CURRAN, D.	O.S.A.	Dublin, Ireland
DEFFENBAUGH, T.	O.S.A.	St. Louis, Missouri
DENISSEN, R.	O.Praem.	DePere, Wisconsin
FELDNER, W.	S.V.D.	Milwaukee, Wisconsin
FENSKE, T.	O.F.M.	Parma, Ohio
FIELD, J.	C.PP.S.	Falls Church, Virginia
FISCHER, A.	O.F.M.	Trenton, Illinois
GINS, P.	O.S.M.	Columbus, Ohio
GRUBB, F.	O.Praem.	Santa Fe, New Mexico
HACKBARTH, E.	O.Praem.	Hilbert, Wisconsin
HOFFMAN, G.	C.PP.S.	Hermiston, Oregon
HOYING, R.	C.PP.S.	Celina, Ohio
JAGDFELD, L.	O.F.M.	Milwaukee, Wisconsin
JANIK, E.	S.V.D.	Elyria, Ohio
KOHN, M.	C.S.Sp.	Detroit, Michigan
KRANTZ, E.	C.PP.S.	Atwater, Ohio
LANGENKAMP, J.	C.PP.S.	St. Henry, Ohio
LAGANIA, R.	S.V.D.	New Orleans, Louisiana
LUEBBERT, S.	C.P.	Florissant, Missouri
McQUILLAN, C.	C.S.Sp.	Staten Island, New York
MARTINEZ, V.	O.S.M.	San Lorenzo, Puerto Rico
MASSARO, R.	C.S.Sp.	Norbert, Pennsylvania
MONZYK, J.	C.P.	Washington, Missouri
NAIRN, T.	O.F.M.	Cleveland, Ohio
O'GRADY, D.	O.S.A.	Chicago, Illinois
PATTEN, P.	C.S.Sp.	Detroit, Michigan
PETERMEIER, V.	O.S.C.	Melrose, Minnesota
PSZCZOLA, R.	O.F.M.	Chicago, Illinois
ROCHFORD, E.	S.V.D.	Cedar Rapids, Iowa
RYAN, J.	C.P.	Cleveland, Ohio

SIEG, R.	O.F.M.	Cleveland, Ohio
THOMAN, J.	C.P.	Cincinnati, Ohio
URODA, S.	S.V.D.	Detroit, Michigan
VADNAL, R.	S.V.D.	Cleveland, Ohio
VANDERVEST, L.	O.Praem.	Luxemburg, Wisconsin
WEIMAN, M.	C.S.Sp.	Pittsburgh, Pennsylvania
WINTER, R.	C.PP.S.	Rensselaer, Indiana

THIRD YEAR	COMMUNITY OR DIOCESE	HOME
ALDWORTH, T.	O.F.M.	Chicago, Illinois
ANICH, K.	S.V.D.	Mukwonago, Wisconsin
AUBREY, K.	S.V.D.	Des Plaines, Illinois
BERNARD, R.	S.V.D.	St. Martinsville, Louisiana
BALLARD, J.	O.F.M.	Memphis, Tennessee
BILSKI, T.	O.F.M.	Cleveland, Ohio
BOU, P.	S.V.D.	Chicago, Illinois
CAPALBO, K.	O.F.M.	Bellwood, Illinois
CARLOS, J.	O.F.M.	Joliet, Illinois
CERTIK, R.	C.P.	Chicago, Illinois
CHARBONNEAU, G.	O.S.M.	Detroit, Michigan
COMELLA, G.	C.PP.S.	Waukegan, Illinois
DACORTE, A.		Chicago, Illinois
DEAN, E.	O.F.M.	Nashville, Tennessee
DIESBOURG, R.	M.S.C.	Geneva, Illinois
FEDERSPIEL, J.	C.P.	Port Washington, Wisconsin
GRAHAM, J.		Epping, N.S.W., Australia
HANEY, M.	O.F.M.	Columbus, Nebraska
HAYES, R.	C.M.F.	Dunkirk, New York
HILGERT, J.	C.P.	Mason, Michigan
HORSTMAN, J.	S.V.D.	Cloverdale, Ohio
JADGCHEW, J.	C.PP.S.	Parma, Ohio
JENKINS, L.	S.V.D.	Palm Desert, California
JESCHKE, R.	S.V.D.	Elmhurst, Illinois
KESTERSON, J.	O.F.M.	Indianapolis, Indiana
KMIEC, W.	O.F.M.	Chicago, Illinois
KRATZ, C.	O.Praem.	Green Bay, Wisconsin
LESCHAK, M.	S.V.D.	Pittsburgh, Pennsylvania
LUKSETICH, D.	O.S.A.	Chicago, Illinois
MCCABE, M.	O.F.M.	Madison Lake, Minnesota
MENCSEK, J.	C.PP.S.	Troy, Ohio
MERTEN, T.	O.F.M.	Omaha, Nebraska
OVERMANN, J.	S.V.D.	Jesup, Iowa
POPPE, D.	C.P.	Louisville, Kentucky
REITHMAIER, P.	O.S.M.	Frankfort, Illinois
SPENCER, W.	O.F.M.	West Monroe, Louisiana
TAYLOR, D.	Pittsburgh	Cincinnati, Ohio

WILL, R.	C.PP.S.	Chickasaw, Ohio
WOLFF, R.	S.V.D.	Dayton, Ohio

FOURTH YEAR	COMMUNITY OR DIOCESE	HOME
BAKER, J.	M.S.C.	Lebanon, Pennsylvania
BRENNAN, P.	C.P.	St. Louis, Missouri
BUDENHOLZER, F.	S.V.D.	Clarendon Hills, Illinois
CHENEVEY, R.	C.PP.S.	Canal Fulton, Ohio
COENS, F.	O.F.M.	Quincy, Illinois
GUILLORY, C.	S.V.D.	Lafayette, Louisiana
KAVCAK, J.	M.S.C.	Nazareth, Pennsylvania
KOLEGA, R.	C.PP.S.	Chicago, Illinois
McGRATH, R.	O.S.A.	Chicago, Illinois
OHNER, J.	O.S.A.	Chicago, Illinois
PAWLICKI, J.	S.V.D.	Bay City, Michigan
PONIC, J.	O.Praem.	Chicago, Illinois
STEINBRUNNER, J.	C.PP.S.	St. Henry, Ohio
WEBBER, D.	C.P.	Des Moines, Iowa

SPECIAL STUDENTS	COMMUNITY OR DIOCESE	HOME
LAKEY, A.		New York, New York
LUZNICKY, G.	O.P.	Chicago, Illinois

1972

JANUARY							JULY						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
						1							1
2	3	4	5	6	7	8	2	3	4	5	6	7	8
9	10	11	12	13	14	15	9	10	11	12	13	14	15
16	17	18	19	20	21	22	16	17	18	19	20	21	22
23	24	25	26	27	28	29	23	24	25	26	27	28	29
30	31						30	31					
FEBRUARY							AUGUST						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
						1							1
		1	2	3	4	5			1	2	3	4	5
6	7	8	9	10	11	12	6	7	8	9	10	11	12
13	14	15	16	17	18	19	13	14	15	16	17	18	19
20	21	22	23	24	25	26	20	21	22	23	24	25	26
27	28	29					27	28	29	30	31		
MARCH							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
						1							1
			1	2	3	4							2
5	6	7	8	9	10	11	3	4	5	6	7	8	9
12	13	14	15	16	17	18	10	11	12	13	14	15	16
19	20	21	22	23	24	25	17	18	19	20	21	22	23
26	27	28	29	30	31		24	25	26	27	28	29	30
APRIL							OCTOBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
						1							1
						2			1	2	3	4	5
2	3	4	5	6	7	8	8	9	10	11	12	13	14
9	10	11	12	13	14	15	15	16	17	18	19	20	21
16	17	18	19	20	21	22	22	23	24	25	26	27	28
23	24	25	26	27	28	29	29	30	31				
30													
MAY							NOVEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
						1							1
		1	2	3	4	5							2
6	7	8	9	10	11	12	5	6	7	8	9	10	11
13	14	15	16	17	18	19	12	13	14	15	16	17	18
20	21	22	23	24	25	26	19	20	21	22	23	24	25
27	28	29	30	31			26	27	28	29	30		
JUNE							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
						1							1
						2							2
3	4	5	6	7	8	9	3	4	5	6	7	8	9
10	11	12	13	14	15	16	10	11	12	13	14	15	16
17	18	19	20	21	22	23	17	18	19	20	21	22	23
24	25	26	27	28	29	30	24	25	26	27	28	29	30
31							31						

1973

JANUARY							JULY						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
						1							1
		1	2	3	4	5							2
6	7	8	9	10	11	12	8	9	10	11	12	13	14
13	14	15	16	17	18	19	15	16	17	18	19	20	21
20	21	22	23	24	25	26	22	23	24	25	26	27	28
27	28	29	30	31			29	30	31				
FEBRUARY							AUGUST						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
						1							1
						2							2
						3							3
4	5	6	7	8	9	10	5	6	7	8	9	10	11
11	12	13	14	15	16	17	12	13	14	15	16	17	18
18	19	20	21	22	23	24	19	20	21	22	23	24	25
25	26	27	28				26	27	28	29	30	31	
MARCH							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
						1							1
						2							2
						3							3
4	5	6	7	8	9	10	9	10	11	12	13	14	15
11	12	13	14	15	16	17	16	17	18	19	20	21	22
18	19	20	21	22	23	24	23	24	25	26	27	28	29
25	26	27	28	29	30	31	30						
APRIL							OCTOBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
						1							1
						2							2
						3							3
4	5	6	7	8	9	10	7	8	9	10	11	12	13
11	12	13	14	15	16	17	14	15	16	17	18	19	20
18	19	20	21	22	23	24	21	22	23	24	25	26	27
25	26	27	28	29	30	31	28	29	30	31			
MAY							NOVEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
						1							1
						2							2
						3							3
4	5	6	7	8	9	10	4	5	6	7	8	9	10
11	12	13	14	15	16	17	11	12	13	14	15	16	17
18	19	20	21	22	23	24	18	19	20	21	22	23	24
25	26	27	28	29	30		25	26	27	28	29	30	
JUNE							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
						1							1
						2							2
						3							3
4	5	6	7	8	9	10	9	10	11	12	13	14	15
11	12	13	14	15	16	17	16	17	18	19	20	21	22
18	19	20	21	22	23	24	23	24	25	26	27	28	29
25	26	27	28	29	30		30	31					

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